4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

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Fig. 89. Fragment of star-shaped tile painted in polychrome "Minai-ware". Found in Rayy. Early 13. century. (Ralph Pinder Wilson, Islamic Art, London 1957, fig. 28). Mother nursing child in a cradle like the Kurdish *byeška*.

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that they can be taken on horseback[19], a thing I also saw done by some passing nomads in Kurdistan. It is depicted by Bishop[20] as an Iranian-Bactrian cradle, and Ploss mentions its use in Iran[21]. Toy cradles made of clay and wood show that this type is also to be found with the Tajiks and Uzbeks[22]. It is met with in Bokhara[23], and the Third Danish Central Asian Expedition brought one back from Afghanistan (E. 1968). They are also in use with the Uigurs, Ferghana[24] and the Kirghiz[25].

Urine tubes of the Kurdish type have been brought back from Turkestan (Q. 72–73). The same type of tube is depicted by Le Coq[26]. Urine tubes (E. 2081–82) were brought back with the cradle from Afghanistan (E. 1968). Such "tubes à urine en bois et en os" are illustrated from Georgia by Pokrowski[27], are mentioned from Armenia by Virchow[28] and from the Crimea by Lorenz[29]. The Kirghiz[30] use them and make them out of the bones of sheep.

Ploss mentions Russian Armenia as the area in which this cradle type originated[31], though this can hardly be correct. It is more probable that its origin must be sought among peoples in Central Asia for whom its portability must have been a most important feature. In my opinion, the rockers are secondary, as with the Kirghiz that feature is lacking in this kind of cradle[32], and the heavy carrying pole, by which the cradle can be lifted, is primary. It is thus a form of portable cradle allied to the cradle trough characteristic of reindeer nomadism, extending from the Lapps in the west to the Indians of the North Pacific coast in the east[33], where it meets another pattern of carrying cradle, the cradle board, that is linked with the snowshoe culture widespread among Amerindians from the Algonkians in the north to the Araucanians in the south, with an offshoot to the Ainos in the northern islands of Japan[34]. Beside the cradle board, basin-shaped cradles of the "sitting type"[35] are found in northern California.

In north and central Asia there are also portable cradles with devices related to the urine tubes in the Kurdish *byeška*. Concerning the Ostyak Pokrowski says that in the oval, box-shaped, portable cradle made of pliable wooden or bark sheets, a box filled with sawdust is placed. If the child is a male, his penis is covered by a piece of bark designed to direct the flow of urine to the foot of the cradle, where it is quickly absorbed by the sawdust[36]. Similar pieces of bark form part of the

8: Leach E-5 (1938) 1940 MA11 Kurd MA11
Rowanduz

563 The migrations and shiftings of the Assyrian (Christian) population consequent upon the various massacres and persecutions that have taken place since the War have had important repercussions on the economics of the area. The Assyrian groups were formerly widely distributed among the Kurdish villages, mostly in a region North West from area A.[1] Despite special pleading by Wigram and others it would appear that, apart from the religious differentiation, there was formerly little ethnic or cultural difference between Assyrian and Kurd. Under present conditions the differentiation is much more marked. Persecution and the patronage of over-sympathetic European Christians has had the double effect that those Assyrians who are now left in the region are on the one hand congregated into tightly isolated colonies, and on the other are rapidly adopting a high degree of western sophistication with its accompanying technical advantages. One such Assyrian colony exists at Batas, and appears to be achieving considerable prosperity through the scientific development of tobacco cultivation. This success is likely to have consequences for neighbouring Kurdish groups.

101 We distinguish area B therefore by the mildness of its climate; its comparative fertility; and the looseness of the tribal organisation as now existing.

[102] C. Plains area. Geographically this area differs completely from the other two. Largely flat, completely treeless, with a minimal rainfall, and scorched cinder dry for four or five months of every year, it would seem to be no place for the hillsman. But the soil is one of the richest in the world. It forms part of the great "fertile crescent" so beloved of archaeological historians, and has yielded a vast annual crop of wheat and barley for literally thousands of years.
172 Historically the area formed part of the great Assyrian and Hittite empires and the number of archaeological remains is sufficient evidence of its economic and political importance in ancient times. Today the
162 population consists of two distinct cultural groups; nomadic and semi-
563 settled Arabs intrusive from the South and permanently settled Kurds
174 with distinct Turkish and Armenian groups in the towns. According to May (p. 77) the penetration of the Kurds southwards into the Erbil plain is a comparatively recent historical event. He holds that the area was formerly occupied by nomadic Arab groups who have been ousted by the recent expansion of the Dizai tribe. The evidence for this
101 view seems to me doubtful. In any case, whatever the historical facts,
184 the techniques and economic arrangements of the plains Kurds now differ so markedly from the hill groups that in most respects they must be treated as a separate culture group. Politically also they differ from the hill Kurds in that the present village chiefs (Aghas) are mostly of quite different lineage to their followers, so that the organisation tends to be feudal rather than tribal. I had supposed at first that this must be a very recent development but similar conditions are described by May writing in 1920.

1 [See map, cat. 116, p. 71 -- Analyst].